



On her way to the city market.

(C) G. S. N. Y.

THE position of women in Germany, even in peace times, is vividly illustrated by these pictures. It was a common sight for years before the war to see the women working in the fields, sometimes drawing the implements of agriculture, while the men were drilling in the neighboring garrison town. Visitors

often felt that militaristic Germany would have been a sweeter place in which to live had the men done men's work and the women, women's work. It wasn't exactly nice to see women cleaning the streets and acting as hostlers, while the men played soldier.

In the picture of the potato field given here, the relative positions of men and women is made clear. The man ahead is the "boss," the women on their knees are the workers. They are gathering the potato crop of the Mark of Brandenburg. The Germans place great reliance on their potato crop to help through the winter.

In the other picture is shown an aged German woman acting as transport for her own potato crop. With her heavy burden on her bowed back she trudges into town. Apparently she does not feel oppressed, and the excitement of having her photograph taken causes her to open her mouth in a deprecating "Oh!"

Students of racial characteristics are fond of comparing German pictures of old women with Whistler's



Wearing heavy boots, these women do the rough work of the fields.

(C) G. S. N. Y.

"Mother." The Whistler picture shows an aged woman in repose, taking her rest amid quiet surroundings; German pictures always represent old women busily engaged about some kind of hand-work.

How Santa Claus Came to America By LESLIE GORDON

SANTA CLAUS first emigrated to New York City—New Amsterdam it was then—with the Dutch children, who came over with the first settlers to the new colony; for the genial saint had been a yearly visitor to their homes in Holland and the little folks would never have consented to leave him behind.

Now Santa Claus is really only another name for St. Nicholas. In Holland his name is written "Sant Nickolass," or "Nicholass." This was gradually shortened by the people to "Klass," and from that to "Klaus," or "Claus," as we spell it; the transition is easy. In the Middle Ages, and even before that time, each country had its patron saint. St. George was supposed to take an especial interest in the destinies of England, St. Denis of France, St. Patrick of Ireland, and so on, while St. Nicholas was chosen for Holland, because of the legend that the saint once visited that country. The choice may have been made also because the saint was believed to be the especial protector of sailors. In many old pictures he is represented with an anchor beside him, and Holland, or the Netherlands, to give the country its official name, was above all else a maritime nation. But besides being the patron of sailors, St. Nicholas was also believed to be the especial protector of little children, especially orphans, and so it gradually came about that his day was celebrated by making gifts to little folks.

There is another curious thing in connection with the history of our modern Santa Claus, and that is that St. Nicholas did not originally bestow his bounty on the children on Christmas, for during many centuries Christ's birthday was celebrated only by feasting and revels, and, of course, religious services, but the exchange of gifts was not an especial feature. The Dutch children received their presents on St. Nicholas Day, which was on December 6, and again on New Year's Day. Until quite recently, and even sometimes today, in old-fashioned families in Holland and certain parts of Western and Southern Germany, in Austria and German-speaking Switzerland, St. Nicholas is still honored on his own day. At this time the shops are full of cakes and candies made especially for the season. And in many places on the eve of the day, father or uncle or elder brother used to dress up in a long robe, with a cap representing a Bishop's mitre on his head and a pastoral staff in his hand, and visiting the homes of his little relatives or friends he would anxiously inquire into their conduct during the past year. Then the mock St. Nicholas left with promises of reward for the good children and a mild scolding for the bad ones, but at this season many infantile delinquencies were easily forgiven, and the good saint often let the little culprits off with merely a warning. Before he or she went to bed each child set his shoes out on the porch and filled them with hay or straw or put in a carrot for the white horse that carried the good saint on his journey from door to door. In the morning all good children found that the fodder had disappeared—the horse had eaten it, of course—and the shoes had been filled with cakes and candies. And as the shoes were mostly wooden sabots or "klumpjes," as the little folks in Holland called them, they held quite a good deal. In the bad children's shoes there was nothing but a switch.

As time went on and Christmas Day began to be more widely celebrated, the visit of St. Nicholas was popularly transferred to the twenty-fifth of December, the day on which mankind received the greatest gift of all. St. Nicholas was always represented in the Low Countries as an old man with a long white beard dressed in a long ecclesiastical robe, for the real saint was a bishop; so nowadays we find the tiny images of Santa Claus showing an old man with white beard and hair, the Bishop's robe has become a rather long belted red tunic, and the Bishop's mitre, Santa Claus's pointed cap. He no longer rides a white horse as did St. Nicholas, but drives a dashing team of reindeer, as he has long since lost his saintly character, and is now

supposed to come straight from the mysterious North up near the Pole, where anything may happen. He is today the very incarnation of the spirit of Christmas and seems a most distant relation of the gentle old saint who lived in the time of the great Roman Emperor Constantine.

About the real St. Nicholas, who was canonized by the Church, very little is known. He was Bishop of Myra in Asia Minor, and he died somewhere between the years 345 and 352 A. D. Legend declares that his life was always holy. It is often very curious what the centuries do to the memory of a good man, or a bad one either, for that matter. After more than fifteen hundred years, the dignified, austere, but undoubtedly kind-hearted Bishop of Myra has been metamorphosed into a jolly fat old man whose whole duty in life is to fill the children's stockings on Christmas Eve.

The New Cabinet Member



(C) Harris & Ewing

JOSHUA W. ALEXANDER

JOSHUA W. ALEXANDER, the new Secretary of Commerce, is an Ohio product transplanted to Missouri. He is 67 years old and has been in politics and the law most of his life. He began his political career when he was 24 as public administrator of Daviess County, Mo. At 31 he was a member of the state house of representatives, becoming speaker of that body at the age of 35. He became mayor of Gallatin, Mo., and judge of the federal district court. In 1907 he was sent to Congress from the third Missouri district and has been there ever since. He was chairman of the American commission to the International Conference on Safety of Life at Sea, London, 1913-14. Upon appointment of President Wilson, he succeeded William C. Redfield as secretary of commerce.

In That Deliberative Body

(From the Congressional Record)

DURING the discussion, by Senator Cummins of Iowa, of one of the most important pieces of legislation to be considered by the Sixty-sixth Congress, the railroad measure, fathered by the Iowa Senator:

Senator Smoot: "Mr. President, I suggest the absence of a quorum."

The Vice President: "The Secretary will call the roll."

The Secretary called the roll.

The Vice President: "Thirty-seven Senators have answered to the roll call. There is not a quorum present. The Secretary will call the roll of absentees."

The Secretary called the names of the absentees.

Senator Smoot: "I move that the sergeant at arms be directed to request the attendance of absent Senators."

The motion was agreed to.

The Vice President: "The sergeant at arms will carry out the instructions of the Senate."

Senator Cummins: "Mr. President, I understand that there are Senators in the Capitol Building who refuse to obey the direction or order of the sergeant at arms. I think the Senate ought to be advised with regard to that matter."

The Vice President: "Will the sergeant at arms report the names of the Senators whom he has requested to attend?"

Senator Cummins: "I very much desire to have an order entered. It is not fair that the Senators who are in the building should make it impossible that the Senate shall make an order."

The Vice President: "The Chair is informed that the sergeant at arms is at the door of the Foreign Relations Committee trying to get in."

After some further delay.

The Vice President: "Forty-nine Senators have answered the roll call. There is a quorum present."

Senator Borah: "If we keep on at the rate we are going in the next twenty-five years the government will be run by Socialists."

Senator Thomas: "It will be run by investigations. There is a tendency to Socialism in the Democratic party. There is a tendency to Socialism in the Republican party. There is a tendency of Socialism in both parties, because both parties want the Socialist vote. We become more and more lenient about all forms of propaganda as we prefer our seats to the performance of our duties."

Senator Williams: "The government's first duty is self-preservation. But . . . always and everywhere repression has been the mother of revolution, and those who want to fight the government are very much less strong when they are forced into the open, than they are when confined to private and secret machinations. If I had my way I would make every fool in the United States who advances fool doctrines utter them 'out loud' so that the people who have common sense may hear and combat them. I share with Mr. Jefferson the idea that error has no dangers so long as reason is left free to combat it."

"Had there been the opportunity for the last hundred years for Russians to discuss matters in public and for fools to make fool utterances where they could be heard and answered by wise men, or at least by men having more sense than they, whether wise or not, the Russian revolution never would have taken place."